Quid **nequont, fiiut*** jioteifas **detitt|fi# qnoiqut*. Quanain sit ratione,** att|«t% **attc toriuitnift** lurreiw : Quo **magis errautos** tola rrgiotie **frruntur.**

Where though the poet, speaking carelessly, after the manner of those times, seems to attribute omnipotence and- infinite power to gods plnnilly ; yet, as it is evident in the thing itself, that this can only be the attribute of one supreme Deity ; so it may be observed, that in those passages of the poets before cited, it is accordingly always ascribed to God singularly. Nevertheless, all the inferior Pagan deities were supposed by them to have their certain shares of this Divine omnipotence, severally dispensed and imparted to them* ix. But we have not yet dispatched all that belongs to the entire idea of Ciod ; for knowledge and power alone will not make a God, For (Joel is generally conceived by all to be a most venerable and most desirable being ; whereas* an omniscient and omnipotent arbitrary Deity, that halh nothing either of benignity or morality in its nature, to measure and regulate its will, as it rmild not he truly august and vcnrrahlc, according to that maxim, *sine bonitate nttlla majcstas ;* »o neither could it be desirable, it being that which could only be feared and dreadrd, hut not have any firm faith or confidence placed in it. Plutarch, la the life of Aristidfs:* TCI BtlW rpicr!

tcm

fcrrc* ***afaprtp* /un* yap tvai *tca rtp***

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God seems to **excel** in these tlttTr **tilings, incor* ruptibiiity, po\vcr**$_{t}$ and virtue; <»f all which **tlu?**